Subject: "The 'ffs' of the Bible."

TSXT: "If Ther will forgies their sin-md if not, blat me, I pray Thes, out of Thy ook,"—Exodus xxxii., 32.

coal of note blat me. I prony Thes, out of Thy book."—Exodus xxxii., 32.

There is in our English language a small conjunction which, I propose, by God's help, to haul out of its present insignificancy and set upon the throne where it helongs, and that is the conjunction "if." Though made of only two lotters, it is the pivot on which everything turns. All time and all eternity are at its disposal. We shur it in our uthat ance, we ignore it in our uthat ance, we ignore it in our appreciation of the state of the month of the state of

bels, or the battle of Chalons, each one of which turned the world's destiny, had been decided the other way!

If Shakespeare had never been born for the drama, or Handel had never been born for genting, or Thurau disease, had never been born for sculpture, or Edmund Burke had never been born for sculpture, or Edmund Burke had never been born for politoning, or Socrates had never been born for politoning, or Blackstone had never been born for politoning, or Constant had never been born for sculpture, or Constant had never been born for section only or Luther had never been born for the reformation!

Oh, tflat conjunction "iff." How much has

Blackstone had never been born for the law, by Copernicus had never been born for the law, by Copernicus had never been born for astronomy, or Luther had never been born for the reformation!

Oh, tifat conjunction "if!" How much has depended on it! The height of it, the depth of it, the length of it, the breadth of it, the immensity of it, the limits of it, the length of it, the breadth of it, the immensity of it, the limits of it, the length of it, the breadth of it, the immensity of it, the limits of it, the length of it, the length of it, the limits of overpowering earnestness. It shall speak of the "if" of overpowering earnestness, it is the limits of its own in the limits own in t

can share them with me. Heaven will be no heaven without him. O God, saw poy, or count me among the lost!"
That is a terrific prayer, and yet there is a young man sitting in the pew on the main floor, or in the Tower gallery, or that tog gallery, who has already crushed such a prayer from his mother's heart. He hardly ever writes home, or, living at home, what does he care how much trouble he gives her! Her tears are no more to him than the rain that drops from the eaves on a dark night. The fact that she does not sleep because of watching for his return late at night does not she had a steep forward that the same that drops the return late at night does not she had a steep forward that the same that the same that the same that a steep forward she was tried coaxing and kindness and not had not her tried coaxing and kindness and not had not have the same that the same that he was the same that the sa

pranning, and he sup was it the offing, but wheat steem etruck it and dashed the ship on the rocks that night. All that night the inother prayed for the safety of the son, and just at dawn there was a knock at the cottage floor, and the son entered, crying out. "Rocher, I knew you would pray me home!" If I would ask all those in this assemblage with have been prayed home to God by ploud with the standing that I should be the major would be the testimony it would be the testimony it would be the testimony it was the testimony it would be the testimony it would be the testimony it was the position of the whaling ship. The mother Bolie "if" is the "if" of incredulity. States used it when Christ's visitiy and depressed by forty days' abstinence from isod, said the tempter pointed to some stones to see the section and shape like loaves of bread, and the state of the son of God, company that the state these stones be made bread. "If those be the Son of God, company the state these stones be made bread." The was appropriate, for Saina is the father "If" of incredulity. Peter used the same "If" when, standing on the wet and

slippery deek of a fishing smack off Lake Gaillae, he saw Christ walking on the sea as though it were as solid as a pavement of basait from the adjoining volcanic hills, and Poster oried, "If it be Thou, let me come to Theo on the water."

What a preposterous "If!" What human foot or vers constructed as to walk on water? In what part of the earth did law of any let in the same will sink to the elbows when he touched the water of river or lake and will sink to the same will sink to the elbows when he touched the water of river or lake and will sink still farther unless he can swim? But here Peter looks out upon the form in the shape of a man defying the mightiest law of the universe, the law of gravitation, and standing erect on the top of the liquid. Yet the incredulous Peter cries out to the Lord. "If it be Thou." Alas, for that incredulous "If".

yerse, the law of gravitation, and standing eract on the top of the liquid. Yet the incredulous Peter cries out to the Lord. "If it be Thou." Alas, for that incredulous "if!" It is working as powerfully in the latter part of this indreent (hirsting century as it did in the early part of the first Christian century as it did in the early part of the first Christian century as it did in the early part of the first Christian century.

Though a small conjunction, it is the blggest block to day in the way of the gospel charlot. "If!" "If" We have theological seminaries which spend most of their time and employ their learning and their gentus in the manufacturing of "ifs." With that we aponry are assalled the Pentateuch. Almost overybody is chewing on an "if." Almost overybody is chewing on an identification of the miractes, and the divinity of Jesus Christ. Almost overybody is chewing on an identification of the miractes, and the divinity of Jesus Christ. Almost overybody is chewing on an identification of the miractes, and the divinity of Jesus Christian one is made of the letter. "I" and the other of the letter "f." The door through which more is made of the letter. "I" and the other of the letter "f." There are only four steps between strong fath and complete unbelief: First, surrender the idea of the verbal inspiration of the Seriptures and adopt the tide, that they were all generally supervised by the Lord and adopt the theory that they were not and, believe that they were not and the other of the seriptures and endough the theory that they were not and only unvortby the best based book and not only unvortby the best based book and not only unvortby and the series of the verbal way and the christiantly as the greatest sham of the centuries. But the door to all that precipitation and horror is made out of an "if." The mother of unrests in the minds of Christian people and to those which had second out of an "if." The mother of unrests in the minds of Christian people and to those which had second out of an "if."

precipitation and horror is made out of an "iff." The mother of unrests in the minds of Christian people and to those who regard sacred things is the "iff" of incredulity. In 1879, in Sectiand, I saw a letter which had been written many years and Carlyle at the time of written many years and control of the most of the published until after the control of the published until after the control of the published of the published. It was a letter if which Thomas Carlyle expresses the tortures of his own mind writer relaxing his faith in Christianity, while at the same time expresses his admiration for Dr. Chalmers, and in which Carlyle wishes that he had the same faith that the great Sectle minister criticality exercised. Nothing that Thomas Carlyle ever wrote in "Sartor Resartis," or the "French Revolution," or his "Lite of Cronwell," or his immortal "Essays," had in it more wondrous power than that letter which heyelied his own doubts and extelled the strong faith of another.

go down: "Nes, sir, but I meant to take my mother's Bible down with me." Bravo" said Captain Judkins. "I will take care of you."

That boy demonstrated a certainty and a confidence that I like. Just in proportion as you have few "ifs" of increduity in your religion will you find it a confidence that it is founded on the fact that it sooths and sustains in time of trouble. I do not believe that any man who ever lived had more blessings and prosperity than I have received from God and the world. But I have had trouble enough to allow me opportunity for finding out whether our religion is of any use in-such exigancy. I have had fourteen grant bereavements, to say nothing of lesser bereavements, the say of the same should be such as a such suc

uld give more in such a crisis for one I would give more in such a crisis for one of the promotes expressed in isit a verse of the old book than for a whole library containing all the productions of all the other religions of all the productions of all the other religions of all the ages. The other religions are a sort of coessine to benumb and deaden the soul while bereavement and misfortune do their work, but our religion is inspiration, illumination, imparadisation. It is a mixture of a unlight and halleighs. Do not adultante it with one drop of the tinerthreest incredulity.

Another Bible "It" is the "it" of eternal significance. Bolomon gives us that "If" twice in one sentence when he says, "If thou he wise, thou shalt be yise for yiel, tou if thou secorest thou alone shalt bear it." Christ gives us that "If" when he says, "If thou heds known in this the day the things which belong unto thy peace, but now they are hidden from thine year. Paul gives—us that "If" when he says "If they shall enter into my rest." All these "If" and a score more that I might resulvation on ourselves. Christ's willings that the says and the says and the says "If they shall enter into my rest." All these "If" and a score more that I might resulvation on ourselves. Christ's willings that the says of that the says of that the says of that I lead that the says of that I lead that the says of the

newspaper was taken on my would not east on it something that saved my soul, and it was one of your sermons. Good night, he said as he passed on, leaving me transfixed with grateful emotion.

And who knows but he words I now speak, the said of food, in the black mine of sin, and the save words my be blessed to the stanching of the would and the eternal life of the soul? Settle this matter instantly, positively and forever. Slay the last "if." Bury deep the last "if." How to do it? Fing body, mind and soulin a prayer as earnest as that of Moses in the text. Can you doubt the earnestness of this prayer of the text? It is so heavy with emotion that it breaks down in the middle. It was so earnest that the translators in the motern copier of the Bible translators in the motern copier of the Bible translators in the motern copier of the Bible translators in the motern copies of the Bible

so heavy with emotion that it breaks down in the middle. It was so earnest that the translators in the modern copies of the Bible were obliged to put a mark, a straight line, a dash, for an omission that will never be filled up. Such an aprup pause, such a sudden snapping off of the sentence!

You cannot parse my text. It is an offense of grammatical construction. But that dash put in by the typesetters is mightly suggestive. "If thou will for give their sin (then comes the dash). "and if net, blot me, I pray Thee, out of Thy book." Some of the most earnest prayers ever uttered could not be parsed and were poor specimens of language. They halted, they broke down, they passed into sobs or groans or silences. God cares nothing for the syntax of prayers. Oh, the worldless prayers! If they were piled up, they would reach to the rainbow that arches the throne of God. A deep sign may near more than a whole litting. "Easyaya" had in it more wondrous power than that letter which bewailed his own doubts and extelled the strong faith of another.

In made an exact copy of that letter, with the understanding that it should not be published and extelled the strong faith of the understanding that it should not be published with a fact the death of Thomas Carlyle, but returning to my botel in Edin burgh I felt uneasy lest somehow that letter should get out of my possession and be published before its time. So I took it hack to the person by whose permission I had copied ff. All reasons for its privacy having trainabled, I wish it might be published.

Perhaps this sermon, finding its way, into a Soctish bome, may suggest its printing, for that letter shows more mightly than anything I have ever reach the difference between the "I know" of Paul, and the "I know" of Job, and the "I know" of Thomas Chalmers, and the "I know" of Thomas Chalmers, and the "I know" of all those who hold with a furn grip the gospel, on the one hand, and the unmooring, bestorming and torturing in the port to have been prayers that broke down with my have to have a shoulded: "A wreek! A wreek." "Where away!" said Captain Judkins, "Off the shoulded: "A wreek! A wreek." "Where away!" said Captain Judkins, "Off the shoulded: "A wreek! A wreek." "Where away!" said Captain Judkins, "Off the port bow," was the answer. Lifeboats were lowered, and forty men volunteered to put out arrows the ainty so how the wreek. They came back with a dozen shipwree control to the standard captain Judkins, only the period of the standard captain Judkins, and the surrows the ainty so have the shoulded the strong of the special captain Judkins, of the strong of the special captain Judkins, of the strong of the special captain Judkins, of the strong of the surrows the answer. Lifeboats were lowered, and forty men volunteered to put out a strong of the special captain Judkins, of the special

power but no perpendicular power, horizontal power reaching the ear of man, but no perpendicular power reaching the ear of God.

By text there was a paroxysm of earnest east too mighty for words. It will take half of an eternity to tell of all the answers of earnest and fatthul prayer. In his last Journal David Livingstone, in Africa, revorts the prayer so so no to be answered. "19 March—my birthday. My Jesus, my God, my life, my sli, I again dedicate my whole self to Thee. Assept me, and grant, O gracious Fattler, that ere this vear is gone I may finled my task. In Jesus's name I ask it. Amen." When the dusky servant looked into Livingstone's tent and found him dead on his knews, he saw that the prayer had been answered. But notwithstanding the earnest ness of the prayer of Moses in the text, it was a defouted prayer and was not answered. I think the two "lfs" in the prayer defeated it, and one "if" is, eaough to defeat any prayer, whatever other good characteristics it may have. "If Thou will forgive their silss—and if not, blot me, I pray Thee, out of Thy book." God did neither. As the following verses show, He punished their sins, but I am sure did not blot out one letter of the name of Moses from the Book of Life.

These is only one kind of prayer in which

sins, but I am sure did not blot out one letter of the name of Moses from the Book of Life.

There is only one kind of prayer in which you need to put the "if," and that, is the prayer for temporal-tiseeings. Pray for riches, and they may engull us; or for fame, and it may bewitch us; or for worldly success, and it may destroy us. Better say, "if it be best," "if I can make proper use of it," "if Thou seest I need it." A wife praying for the recovery of her husband from illness, stamped her foot and said with frightful emphasis. "I will not have him die. God shall not take him." Her prayer was answered, but in a few years after the community was shocked by the fact that he had in a

summent of take time. Her prayer was answered, but in a few years after the community was shocked by the fact that he had in a moment of anger slain her.

A mother, praying for a son's recover from tilness, told the lord-he had no right to take him, and the boy recovered; but plunged into all abominations and died a renegade. Better in all such prayers and all prayers pertaining to our temporal welfare to put an "if," saying, "If it be Thy will." But in praying for spiritual good and the salvation of our about we need never insert an "if." Our approximation was a grand prayer in some respects, but there were six "ifs" in it, or "Persadventure there may be fifty rightous lather city, peradventure forty-five, peradventure forty-five, peradventure fraguity, peradventure ten. Those six peradventures, those six "ifs" killed the praye.

and Sodom went down and went under, Néerly ali the prayers that were answered had no "if" in them—the prayer of Elijah that changed dry weather to yet weather, the prayer that changed Hesskiah from a sick man to a well man, the prayer that thatted sun and moon without shaking the universe to pieces.

Oh, rally your soul for a prayer with no "ifis" in it! Say in substance: "Lord, Thou hast promised pardon, and I take it. Here are my wounds; heal them. Here is my bilandness; irradiate it. Here are my chains of bondage; by the gospel hammer strike them off. I am fleeing to the City of Refuge, and I am sure this is the right way. Thanks be to God, I am free! Quee, by the law, my hopes were skin,

be to God, I am free!"

Once, by the law, my hopes were slain,
But now, in Ghrist, I live again.
But now, in Ghrist, I live again.
With the Mosale earnestness of my text
and without its Mosale "Ifa," let us cry out
for God. Aye, if words failus, is tu stack
the suggestion of that printer's dash of the
text, and with a wordless silence implore
pardon and comfort and life and heaven.
For this assemblage, all of whom I shall
meet in the last juugment, I dare not offer
the prayer of my text, and so I change it and
say, "Lord God, forgive our sins and write
our names in the book of Thy loving remembrance, from which they shall never be blotted out."

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Rif Tribes Defended By Editor Mea ken of the Tangier Times.

Mapl: Syrup, per gallon can Beeswax. Western, pure cer lh

MONTERAL, NOV. 17.—Budget Meaken, editor of the Tangier Morocco) Times, is in this city. In an interview regarding the trouble between the Spaniards and the Moors, be said:

"It's no wonder that little or nothing known abroad of the affair between t Spaniards and the Rif tribes on the Moroc coast, since the only companiestion

opamates and the fatteries on the Appel to coast, since the only communication between the Spanish penal settlement of Melilla and Europe is by their own private cable, which they have used to some purpose in presenting their side of the affair. The sultan of Morocco, who is in no way responsible for the disturbance, is on the other side of the Atlas, and it will be another fortnight yet before he hears by couriers on foot of what was telegraphed to this country a week ago.

"Spain is-unquestionably aggressive in this matter, and has carefully chosen her opportunity for raising a hue and cry. I have visited Meillia and have known people concerned to say that the long and short of the matter is that Spain is banktopt, her people are disaffected, and somethus must be done to raise the wind." to coast, since the only communication

Republican Leaders in New York. New York, Nov. 17.—Gov. William McKinley, jr., of Ohio is at the Windsor hotel. He says that he came east solely for rest. While here he will consult the national republican committee. There are half a dozen other prominent republican leaders in the city from various parts of

the country.

At Work on the Wage Scale. Pritishuso, Nov. 17.—The second us tional convention for 1893 of representatives of the Amalgainsted association or iron and steel worker is how at work of the revision of the wage scale. There is talk of a compromise on the basis of \$4.71 per ton for puddling.

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TE AND YARNS BY MEN OF THE PRESS

6 Saunterer—Proportioned Form a Syndicate Those Girls Love One Anothe

THE BAUNTERER.

Oh, tell me, brave aeronaut—
And tell me true, I pray—
Why do you risk your preciou
In such a reckless way?

The hero sadly smiled and sai
"A man, by harsh fate whi
Will righ his all, if only he
Can get up in the world."

--- [Boston Bo

PROPORTIONED TO THE STRING Isabel—Clarence, did papa le hen you asked him if you mi

er Clarence—Glad! His smile we nes around his head and hur s back!—[Detroit News-Tribu FORM A SYNDICATE.

Sarah—Yes, paps has looked scord and finds that the value of us at t

ninute.
Agnes—(another victim)—Ob
splendid! We can all employ
awyer and save quite a little.—
News-Tribune.

OW THOSE GIRLS LOVE ONE Penelope Pert—What makes ye is in love with me? Constance Clover—He asks yo

A SAVAGE CUT.

Tufft Hunter (of London, En s it—sw—twue that youh Andians—aw—cawn't raise m ontcher know?

dontcher know?
Tony Adams (of Nebraska)
hink they can. But what's the with some of the time heads of

"Been fishing?".

"Yes."
"Catch anything?"
"Yes."
"What?" I don't know yet. I'll ha the doctor.' UNDER SURVEILLANCE

"I See Mrs. Skinflint has he usband's miniature painted tunder her chin." "So? When he was alive s

ON THE SAFE SIDE.

Clergyman (to bride)-Do yo

Ciergyman (to bride)—Po y to love, honor and obey? Terry Hote (to groom)—Hold that hain't legal. Clergyman—What's the mai Terry Hote—We don't wan't ornation of perjury; just n "love, honor—au'—an' have "love, honor-way."- Puck.

A "COUPE DOUBLE." .Maisie-Mrs. Homeleigh, ha

nother face? Mrs. Homeleigh—No, my d Mrs. Homeleign—No, my waskes you ask?
Maisie—Well, Pheard thoth were two-faced; but I thou had another face you wouldnone you do.

IT HAD A PULL.

Groaning Customer-I wish

bat razor!"

Barber—Why sir?

Groaning Customer—I'm

nto politics.—[Chicago Reco FORCE OF HABIT.

"Will you give me this li he pleaded lovingly. — nun Reginald, this hand pledged," she replied. "I will redeem it," he as sently, "if you will let me ticket."

DISAPPOINTED.

DISAPPOINTED.

"I am very much disap Reginald," said Mr. Cumrox.

"I suppose so," replice mother. "That seems to be with you." "Maybe 'tis. But this can him at his own word. W bome from school he said the good boxer. So I put him the ware rooms, au' I'm dog codtd drive a nail straight." ton Star.

A NEIGHBORLY TUR

He (at the husking bee) ound a red ear yet. She—You make me blue ars. Ain't they a little red A CARELESS YOU

"Cholly's in disgrace at again!" said Willie Wibbles "Deah! You de He's always in twouble, it was only lawst week

week 'Its worse this time."

"How?"
"This mohning he forgot to bis chwysanthemum."

on Star,

THE LAST RESOR The Wife-Can you gi

The Husband I haven't The Wife There isn' in the house! What are do!

dot
The Husband I don't
afraid we shall have to fall
leg of mutton sleaves.

Press.